

"In the Latter Days, the sun shall rise from the West" — Holy Prophet Muhammad (Peace and blessings of Allah be upon him)



TRAITS OF SUCCESSFUL PEOPLE

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THE AHMADIYYA MUSLIM COMMUNITY WORLDWIDE

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Hazrat Mirza Ghulam Ahmad (may peace be upon him)

The Ahmadiyya Muslim Community is a religious organization, international in its scope, with branches in Africa, North America, South America, Asia, Australia, and Europe. The Ahmadiyya Muslim Community was established in 1889 by His Holiness Mirza Ghulam Ahmad (as) (1835-1908) in Qadian, a small and remote village in the Punjab province of India. He claimed to be the expected reformer of the latter days, the Awaited One of the world community of religions (the Mahdi and Messiah).

The Movement he started is an embodiment of the benevolent message of Islam: peace, universal brotherhood, and submission to the Will of God in its pristine purity.

His Holiness Hazrat Ahmad (as) proclaimed in the commentary of Verse 6 of Chapter 98 of the Holy Qur'an: "[Islam] is the religion of the people of the right path."

The Ahmadiyya Muslim Community was created under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue, diligently defends Islam and tries to correct misunderstandings about Islam in the West. It advocates peace, tolerance, love

and understanding among followers of different faiths. It firmly believes in and acts upon the Qura'nic teaching:

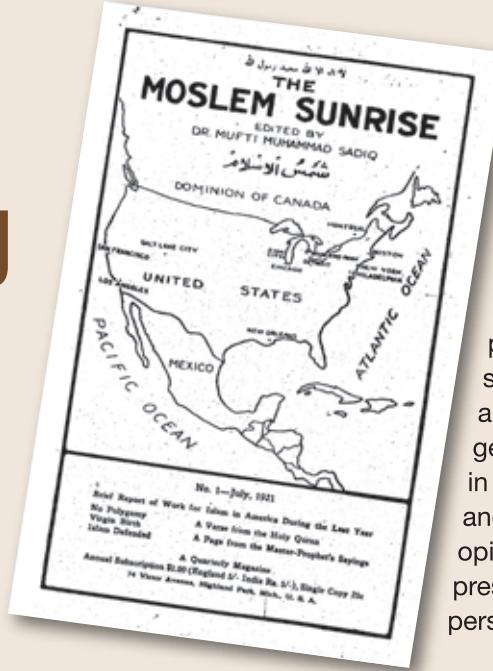
"There is no compulsion in religion"
(The Holy Qur'an: 2:257)

The Ahmadiyya Muslim Community strongly rejects violence and terrorism in any form and for any reason.

The Community has been led by the elected successors of His Holiness Hazrat Ahmad (as). The present Head of the Community, His Holiness Hazrat Mirza Masroor Ahmad, was elected in 2003. His official title is Khalifatul-Masih V (aba) or Fifth Successor of the Promised Messiah (as).



One of the longest-running Muslim publications in America



In 1920, the first Ahmadi Muslim missionary, Dr. Mufti Muhammad Sadiq (ra), arrived in America. In 1921, he founded the Muslim Sunrise, which stands today as one of the longest-running Muslim publications in America. The magazine seeks to open discussions on Islam and topics related to religion in general. It highlights the role of Islam in an ever-changing global society and provides a platform for public opinion on contemporary issues while presenting solutions from an Islamic perspective.

The Muslim Sunrise welcomes letters to the Editor, questions, and submissions.

Email us at: contact@muslimsunrise.com
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The Muslim Sunrise

Muslims follow the name of God's prophets with the prayer 'Alaihis-Salam' or 'may peace be upon him,' and for the Holy Prophet Muhammad, Sallallahu 'Alaihi Wa Sallam or 'may peace and blessings of God be upon him.'

Companions of prophets who have passed away are salutated by Radiyallahu 'Anhu/a or 'may God be pleased with him/her.'

While such salutations sometimes are not set out in the text in order to facilitate reading, we encourage readers to offer these prayers as if set out in full.

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Headquarters:

15000 Good Hope Road, Silver Spring, MD 20905
Phone: 301-879-0110, **Fax:** 301-879-0115

Acronyms for salutations used in this publication

sa:	Sallallahu 'Alaihi Wa Sallam (peace and blessings of Allah be upon him)
as:	'Alaihis-Salam (may peace be upon him)
ra:	Radiyallahu 'Anhu/'Anha (may Allah be pleased with him/her)
rh:	Rahimahullahu Ta'ala (may Allah shower His mercy on him)
aba:	Ayyadahullahu Ta'ala Bi-Nasrihil-'Aziz (may Allah support him with His mighty help)

Verse numbers in the references from the Holy Qur'ān count "In the name of Allah, the Gracious, the Merciful" at the beginning of a chapter as the first verse.

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PATRON

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Ahmadiyya Muslim Community, USA

ADVISER

Azhar Haneef, Missionary In Charge
Ahmadiyya Muslim Community, USA

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Mahmood Kauser
Abdullah Dibba
Rizwan Khan

EDITOR-IN-CHIEF

Dr. Wajeeh Bajwa
editor-in-chief@muslimsunrise.com

SENIOR EDITOR

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EDITORS

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Dr. Karim Ahmad Sharif
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From The Holy Qur'an

You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allah. And if the People of the Book had believed, it would have surely been better for them. Some of them are believers, but most of them are disobedient.

The Holy Qur'an 3:111

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجْتُ لِلنَّاسِ تَأْمُرُونَ
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتَعْمَلُونَ
بِاللَّهِ وَلَوْمَنَ أَهْلَ الْكِتَابَ لَكَانَ خَيْرًا لَّهُمْ
مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَسِقُونَ



Saying of Prophet Muhammad

(Peace and blessings of Allah be on him)

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْكِلْمَةُ الْحِكْمَةُ ضَالَّةُ
الْمُؤْمِنِ، فَحَيْثُ وَجَدَهَا فَهُوَ أَحَقُّ بِهَا -

(سنن الترمذى أبوا باب العلم باب ما جاء في فضل الفقهى على العبادة)

Every Truth is the Lost Property of a Muslim

Narrated by Hadrat Abu Hurairah (May Allah be pleased with him):

The Prophet of Allah (May peace and blessings of Allah be upon him) said:

"A word of wisdom is the lost property of a believer; wherever he finds it, [he should take it], as he is the most entitled to it."

Reference:

Sunan at-Tirmidhi, Book of Knowledge, Chapter: What has been related about the superiority of Fiqh over worship



Editorial

How to Be Successful: An Ahmadi Muslim Perspective

Success transcends mere material wealth or social status; it encompasses a holistic approach to personal development, community engagement, and spiritual fulfillment. From an Ahmadi Muslim's perspective, true success is rooted in the teachings of Islam, particularly the principles laid out by the Holy Prophet Muhammad (sa) and expounded by the Promised Messiah, Mirza Ghulam Ahmad (as), and the values espoused by the Ahmadiyya Muslim Community.

At the heart of the Ahmadi Muslim understanding of success is a deep spiritual foundation. Success begins with establishing a strong relationship with God through regular prayers, reflection, and the study of the Holy Qur'an. The Qur'an emphasizes the importance of intention; success is not merely about achieving goals but doing so with sincerity and in alignment with Divine will. By prioritizing spiritual growth, individuals can cultivate resilience and a profound sense of purpose that guides them through life's challenges.

Integrity and ethical conduct are also paramount in the pursuit of success. The teachings of the Promised Messiah (as) emphasize the importance of honesty, justice, and compassion in all interactions. The success achieved at the expense of ethical principles is fleeting and hollow. By adhering to moral values, Ahmadi Muslims are encouraged to build trust and respect within their communities, creating a solid foundation for lasting success.

Ahmadi Muslims believe that true success is inextricably linked to service to humanity. The concept of Khidmat-e-Khalq, or service to mankind, is central to the Ahmadi Muslim faith. Engaging in community service, charitable initiatives, and social edification not only contributes to personal fulfillment but also fosters a sense of collective responsibility. By working to alleviate the suffering of others, Ahmadi Muslims embody the teachings of Islam and create a more harmonious society.

Education and lifelong learning are vital components of success. The Ahmadiyya Muslim Community places a strong emphasis on knowledge, both religious and secular. The Promised Messiah (as) urged his followers to seek knowledge and use it to benefit society. In today's rapidly changing world, continuous learning equips individuals with the tools necessary to navigate challenges, innovate, and contribute meaningfully to their fields.

Success, from an Ahmadi Muslim perspective, is not solely about professional achievements. It encompasses a balanced life prioritizing family, community, and personal well-being. The teachings of Islam advocate for moderation in all aspects of life. Ahmadi Muslims are encouraged to foster strong family bonds, engage in community activities, and care for their physical and mental health. This holistic approach ensures that individuals do not lose sight of what



truly matters in their quest for success, providing a sense of reassurance that they are on the right path.

Finally, an essential aspect of achieving success is cultivating gratitude and humility. The Qur'an teaches that everything comes from God, and recognizing this leads to a humble approach to one's achievements. Success should not breed arrogance; instead, it should inspire gratitude and a commitment to giving back. By acknowledging their blessings and the support of others, Ahmadi Muslims can remain grounded and focused on their responsibilities.

In conclusion, the Ahmadi Muslim perspective on success is a multifaceted approach that integrates spiritual, ethical, and communal dimensions. It challenges the conventional notion of success by placing emphasis on moral integrity, service to humanity, and the pursuit of knowledge. By embodying these principles, Ahmadi Muslims can achieve a fulfilling and impactful life, ultimately contributing to a more just and compassionate world. True success lies not just in personal achievement, but in the positive legacy one leaves for future generations.

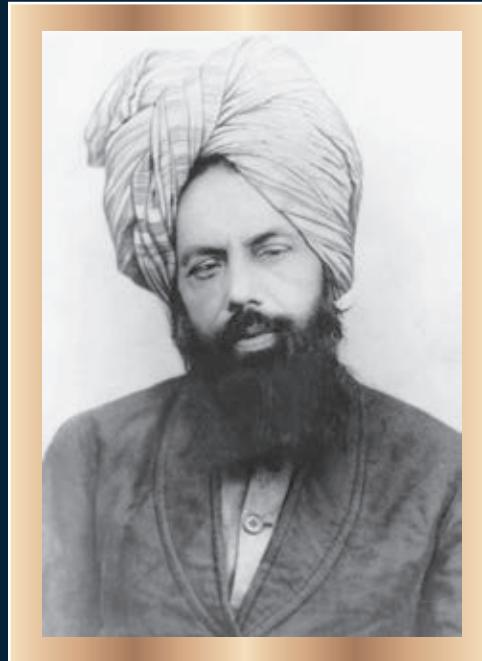


Ahmadiyya Conference for Entrepreneurs Nov-2024

The three-day Ahmadiyya Conference for Entrepreneurs concluded in Canada. Some of the highlights were successful stories of entrepreneurs, powerful keynotes on topics like the journey to startups, modern entrepreneurship, executive leadership, and strategic investments.

Entrepreneurs from across North America and all business backgrounds gathered to connect, learn, and innovate. The motivation was to strive for good, to support one another, and to rise together with the ultimate goal of gaining the pleasure of Allah.

In The Words of His Holiness Mirza Ghulam Ahmad, The Promised Messiah and Mahdi (as)



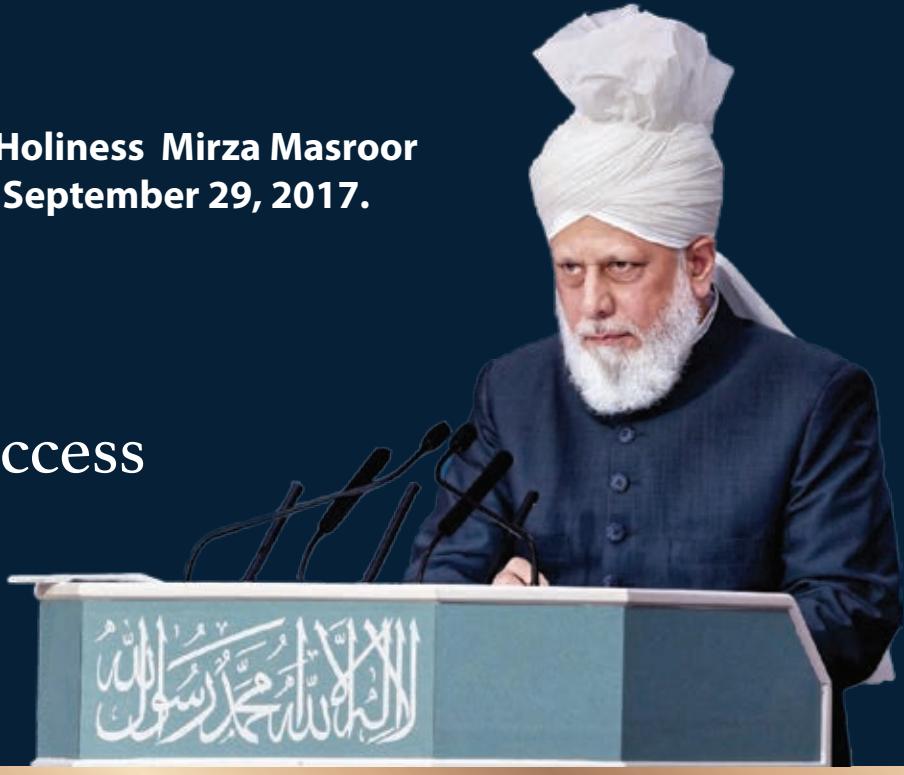
**“ NO ONE CAN THWART THE
WILL OF GOD**

No one can thwart the will of God if it is indeed His will. No one can stop the Movement that is initiated by God and which He desires to promote. This is so because no matter how much effort one puts in and what schemes one conceives, if that Movement is stalled by their efforts, then it would have to be conceded that the one who tried to stop it overpowered God. But no one can overpower God.”

(Mirza Ghulam Ahmad, (Malfuzat [English], Vol. 10, p. 33)

”

Friday Sermon delivered by by His Holiness Mirza Masroor Ahmad, Khalifatul Masih V (aba) on September 29, 2017.



Salat - The path to success and salvation

After reciting the Tashahhud, Ta'awwuz, and Surah Fatihah Hazrat Ameer-ul-Mu'mineen (aba) said:

Today, by the Grace of Allah, the Annual Ijtema of Majlis Ansarullah UK is commencing. In this respect, I wish to draw the attention of the Ansar to an extremely important but fundamental matter. And that is Salat [prayer]. Salat is obligatory upon every believer. However, after the age of 40, one should have developed an increased sense of awareness [of the fact] that with the passing of each day, one's life is decreasing. Thus, every believer; everyone, who believes in the life after death and the Last Day, should be fully focused on fulfilling the rights of Allah the Almighty as well as the rights of His servants.

Allah the Almighty has emphasised on regularity in salat, timely observance of all the prayers in congregation. The commandment is of qiyam-us salat [observing the prayer] and 'qiyam-us salat' literally means to observe salat on time and in congregation. Thus, Ansarullah should pay the most attention towards this, that each member is regular in congregational prayers. Rather, every nasir should himself analyse his state and endeavour to become regular in congregational prayers. One should undertake the utmost effort to observe prayers in congregation mainly in the mosque, salat centre, or if this is not possible, then with the members of the household. This will also develop an

awareness regarding congregational prayers amongst the children and the youth.

The Promised Messiah (as) has stated that the weapon, which shall lead us to victory is prayer. Thus, in order to become Ansarullah, it is necessary to use this weapon of prayer. The Promised Messiah (as) says: 'If you fail to heed to my words and do not infuse a pious reformation in you, it is worthless entering into my Bai'at (oath of allegiance).'

The Promised Messiah (as) has repeatedly and at numerous occasions, drawn our attention towards the subject of prayer and it being binding, its wisdom, the method it should be performed and the philosophy behind prayer and its timings. In one gathering, the Promised Messiah (as) explained why prayers must be offered regularly and punctually, by saying: 'Offer your prayers with proper regularity. There are some who only offer one of the prayers. They should remember that prayers are not exempt and this even applies to the Messengers. It is narrated in a Hadith that a new group visited the Prophet who wanted concession for the prayers. The Holy Prophet (sa) replied that a religion without actions is a worthless religion. Therefore, remember this point thoroughly and fashion your actions according to the commands of Allah the Almighty. However, if the Will of Allah the Almighty is present, then anything can be completely transformed

right. To achieve this, it is necessary to develop a relationship with Allah the Almighty. The best way for this is worship and in worship it is to offer the Namaz.

On another occasion the Promised Messiah (as) explains the importance and reality of prayer, its need and the state one should pray in, and says: 'What is prayer? It is a special type of supplication, yet people consider it to be a tax imposed by a king. I am greatly saddened to see that today, there is no love towards worship, righteousness, and devoutness to religion. People do not take enjoyment and delight from worship as they should. Everything Allah the Almighty has made in this world has in it something to give us pleasure and gratification and for man to derive special satisfaction from it. ... Similarly, those who derive no pleasure in worshipping the Divine, should be concerned for their illness. One who finds no delight in prayers is also considered ill because, as I have mentioned, everything in the world has been infused with some kind of pleasure and delight by Allah the Almighty. Allah the Almighty created mankind for worship, so what is the reason that man fails to find pleasure and satisfaction from worship? Allah the Almighty states: 'I have not created the Jinn and the men but that they may worship Me' (The Holy Qur'an, 51:57). This, therefore, necessitates that the highest and utmost form of pleasure and enjoyment should be found in worship (the extreme point of pleasure must be within worship). ... Certainly, we enjoy and take delight in seeing these things. Does one's ears not find joy in listening to melodious and harmonious sounds? Then what more reasons does one require to demonstrate that there is pleasure in worship?'

The Promised Messiah (as) says: 'Understand this well that worship is not a burden and nor a tax, rather there is pleasure and enjoyment in it. And the delight found in worship is much greater than all the delights and satisfactions found in the world.'

Further, elaborating on what a real prayer consists of and how it should be performed, the Promised Messiah (as) says: 'Remember that prayer is something that adorns and improves one's worldly life as well as faith. Also, a person must pray and supplicate constantly and committedly and only then can he or she develop a state of humility and pray with intense devotion and weep in their prayers.'

Furthermore, mentioning the reason and solution for why a person does not experience delight in prayers, the Promised Messiah (as) says: 'I observe that people are heedless and slack in prayers as they are unaware of the delight and pleasure which Allah the Exalted has placed therein. Upon this, the question arises why they are

unaware of this pleasure and have neither experienced it.' The Promised Messiah (as) said: 'At times, it so happens that we are engrossed in our engagements and the Mu'adhin [person who gives the call to prayer] gives the Adhan [call for prayer] and they do not wish to even listen to it, as if by doing so their hearts ache. The Promised Messiah (as) said: "Thus, I wish to say that you should supplicate to God the Exalted with utmost fervour and passion by saying that 'just as You [O Allah] bestowed us with the various pleasures of fruits and other items, do also endow us once with the pleasure of prayer and worship!" The Promised Messiah (as) said: "Similarly, prayer in the eyes of those who do not offer prayers, is a penalty in that they unjustly have to wake up in the morning, perform ablution in the cold, leave their blissful sleep as well as various other comforts and offer it." The Promised Messiah (as) said: "The fact of the matter is that he cannot comprehend it. He is unaware of the pleasure and comfort which is experienced in prayer."

The Promised Messiah (as) said: 'How then can he attain pleasure in prayer?' He says: 'I observe that when a drunkard and alcoholic does not attain the pleasure [of intoxication], he drinks one glass after the other until he feels some kind of intoxication. A wise and saintly person can derive benefit from this [example], and he can do so by being steadfast and regular in prayers and continuing to pray until he experiences a delight. He should continue to pray to Allah the Exalted that o Allah, endow me with the pleasure and delight in prayers, which You have placed in other things.'

The Promised Messiah (as) further says: 'Prayer is not the name of sitting down and standing up.' Prayer does not imply merely sitting down and standing up. 'The essence and the spirit of prayer is a supplication, which is offered with pleasure and delight.'

With regards to how to attain the spirit and objective of prayer, the Promised Messiah (as) says that the pillars of prayer i.e., Qiyam, Ruku', Sajdah and Qa'dah [various postures of the formal prayer], all of these postures have been made a part of the prayer in order to attain and acquire this objective and spirit. The Promised Messiah (as) says, 'The pillars of prayer are in fact spiritual forms of sitting down and standing up. A person has to stand before God the exalted and the Qiyam [standing posture] is also amongst the etiquettes to be displayed by a servant.' When servants meet a person of higher rank, they stand in their presence out of respect. Hence, the Qiyam in prayer is a sign of respect. 'The Ruku' [bowing posture], which is the second stage, indicates a person's readiness as to how low he is willing to bow in obedience to the command. The

Sajdah [prostrating posture] indicates absolute respect and utmost meekness and humility, manifesting the objective of worship."

The Promised Messiah (as) said: "This can only be attained when the soul enters a state of nonexistence and absolute humility and falls upon the Divine threshold. It is then that a pleasure, a light and a comfort is attained. The Promised Messiah (as) said: "Hence, the objective of experiencing a pleasure and delight in prayer can only be acquired when a relationship between one's servitude and God's Providence is developed. The Promised Messiah (as) said: "At this stage, when the soul of a person is completely humbled, it flows towards God in the likeness of a fountain and he breaks every tie with whatever exists besides Allah." i.e. he severs all ties with everything that exists besides Allah. "At that time, the love of God the Exalted descends upon him. At the time of this bond, a unique state is brought about as a result of these two passions: the passion of God's Providence from above and the passion of a person's servitude from below. This state is called Salat [prayer]." The Promised Messiah (as) said: "Thus, this is the prayer which removes evil works, it leaves in its place a light and an illumination, which serves as a beacon of light and helps him forsake evil."

Then whilst elaborating on the point that a true dignified believer never prostrates to anyone but Allah the Almighty – as one should – and also refrains from making anyone other than Allah the focal point of our attention, the Promised Messiah (as) states: "Another aspect that I wish to elaborate is that Salat – the likes of that can be truly deemed to be Salat – can only be attained through prayer. To pray to anyone other than God is completely against the honour of a dignified believer because this honour of prayer is only for God.

The Promised Messiah (as) states: "One reason for not inclining to prayer and for laziness is that when a person inclines to beings other than Allah, his soul and heart incline towards them also." A tree that grows facing a certain way, gets inclined that way. People who turn away from God, get inclined to those others than God. This hardens his hearts and soul. The Promised Messiah (as) states: "Thus this is a grave matter and something that makes the heart tremble that a person should beg before anyone other than God. This is why it is very important to establish and make the Salat a constant feature of one's life. Then, gradually that time approaches when a person inherits a light and a pleasure in the state of complete self-annihilation. He then becomes distant from everything else and servers all ties only submitting towards God almighty. At this stage man is bestowed with a light and

attains tranquillity."

The Promised Messiah (as) further states: "I would like to emphasise this matter once again that I regret that I have not found words in which I should set out the evils of inclining towards anyone except God. People prostrate before others and flatter them, which kindles the honour of God Almighty as this is the prayers of [worldly] people. Thus, God Almighty withdraws from such a person and casts him aside."

Then with regards to one developing distracting thoughts in prayers, as one occasionally develops other inclinations during prayer, the Promised Messiah (as) states: "Those people who do not focus their attention completely on God Almighty in prayers are the ones who develop many other thoughts. Observe how when a criminal stands before a judge, does he develop any other thoughts in his mind?" These days, due to the influence of atheism people have certain questions on their minds, such as why one should pray or whether God is in need of our prayers. Elaborating on these the Promised Messiah (as) states: "God Almighty is Self Sufficient and is in no need for our prayers, rather, we are the ones who require prayer."

Then the Promised Messiah (as) also states: "There is a hidden secret in the fact that man is always in search for things that would benefit him. That is why he seeks help from God Almighty as it is an undeniable fact that forging a connection with God Almighty is equivalent to gaining something that is truly beneficial. Even if the entire world becomes the enemy of such an individual and sets out to destroy him, even then nothing can harm him. For the sake of such an individual, even if God Almighty has to destroy hundreds of thousands of people, He would do so."

The Promised Messiah (as) further states: "If you wish to seek the delight and pleasure in your Salat then it is necessary that you offer some supplications in your own language. However, it is often observed that Salat is offered by merely going through the physical postures, and thereafter, one begins to supplicate."

The Promised Messiah (as) states: "God Almighty does not benefit but it is man himself who benefits from it as he has the opportunity to present himself in the presence/Divine court of God. ... I impart a very important piece of advice to you and I wish that it enters the hearts of people. Life is quickly passing by therefore do away with indolence and occupy yourself in earnest supplication. Supplicate to God in seclusion so that God Almighty protects your faith and becomes pleased with you."

Granting us advice on another occasion on the reality of Salat, the Promised Messiah (as) states: 'One should strive to their utmost and they shall reach their ultimate destination.'

There are many people who say that can you tell us a specific prayer or a particular practise that we should adopt, however the main thing is Salat. Every Ahmadi should completely focus on Salat.

The Promised Messiah (as) states: 'The proper method as stated in Islam is that one should read the Holy Qur'an and carefully ponder over its meaning and to adhere to whatever it states. Moreover, it is to observe Salat with complete attentiveness and to continue supplicating with concertation and penitence. Thus, it is only Salat which enables one to reach the spiritual apex.'

Alongside the obligatory Salat, the Promised Messiah (as) also drew our attention towards offering the Tahajjud [pre-dawn supererogatory prayer]. The Promised Messiah (as) states: 'If all the efforts of this life are exhausted on worldly pursuits, then what have you amassed for the hereafter?' If you're every breath and your entire life is spent in pursuit of your worldly affairs, then what have you amassed for the hereafter?

The Promised Messiah (as) states: 'Make special efforts to wake up for the Tahajjud prayer and observe it with great delight and eagerness.'

The Promised Messiah (as) states: 'It is a great blessing of God Almighty that through His Prophet (sa), He has revealed to us the path that leads to the perfect and complete doctrines without us having to toil or make any effort.'

The Promised Messiah (as) also states: 'I tell you again that if you wish to establish a true relationship with God, hold fast to Salaat in such a way that your body and your tongue and the intentions of your soul and emotions should all become a true embodiment of Salat.'

May God Almighty enable every one of us to remain firm on true Tauhid (Oneness of Allah) and to safeguard our Salat and experience its delight. Instead of making others our idols, it should only be God Almighty who we believe to be truly worthy of worship.

May God Almighty grant them a successful Ijtima, and may we become true worshipers of God.

References:

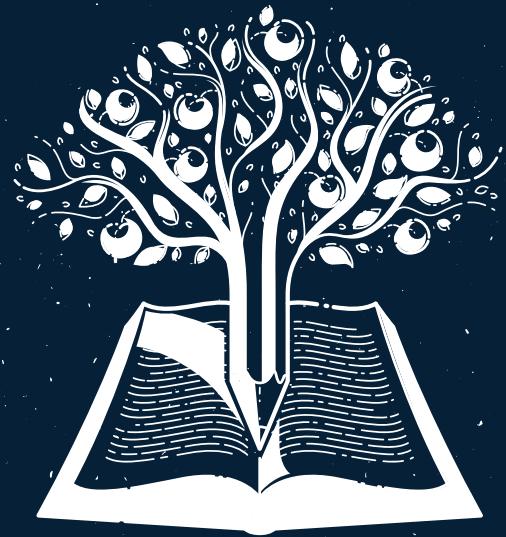
Taken from:

<https://www.alislam.org/friday-sermon/2017-09-29.html> [Accessed: October 27, 2024]

**“if you wish to establish a
true relationship with God,
hold fast to Salaat”**

His Holiness Mirza Ghulam Ahmad (as)

THEOLOGY: Is it possible to be successful without religion?



Everything in life requires a particular set of guidelines to ensure that things work correctly and fulfill their purpose. For our physical body and survival, there are certain requirements. These include eating, drinking, sleeping, working, and exercising, all in moderation, to ensure that our bodies are functioning correctly, and only then can a person work towards success. Similarly, one of our missionaries showed how a car needs engine oil to run. If we do not put oil in a car, it will eventually seize its engine. The car might run for a bit, but its condition will start to deteriorate.

The same concept applies to the necessity of religion in our lives. Many people have convinced themselves that religion holds no significance, but they are void of the spiritual instructions given to us by our Creator. Hence, they can be compared to the car that ends up being useless because the conditions for it to function adequately were not followed.

The answer to this question about success without religion is linked to the question, 'What is our purpose?' or 'Why do we live?' The answer is that our purpose is to recognize God, our Creator, and have a relationship with Him and that we fulfill the rights owed to the Creation of God—our fellow human beings, animals, and the environment we all inhabit. To help us fulfill our purpose and to live our lives to the fullest, Allah sent Prophets and revealed certain commandments to them.

Another aspect we have to keep in mind is that this world is not our end goal. If we were limited to this world only and ceased to exist afterward, there would only be one type of success that we would give significance to, that is, worldly success. One may argue that there are so many people in the world who do not follow religion and are successful in terms of their worldly pursuits, where they have an abundance of wealth and materialistic amenities. But since all humans are eventually going to die and meet their Creator, we will be held accountable for our every action in this life. The Qur'an says:

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوْهُمْ أَيْمُونَ أَحْسَنُ عَمَلًا

That is: "Verily, We have made all that is on the earth as an ornament for it, that We may try them as to which of them is best in conduct" (The Holy Qur'an, 18:8).

As a result, the truly successful one is the person who is successful in the eyes of God. Human beings cannot define success in their own terms. It is God who decides, and as He has laid out in the above verse, this world is a place of trials and successful is the one who goes through the trials in accordance with the Will of God, regardless of how rich, famous, or 'successful' they may consider themselves to be. What matters is their position in the sight of Allah, no matter how highly they think of their own selves. God says in the Qur'an, "Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among

you" (The Holy Qur'an, 49:14). In other words, taqwa, righteousness, piety, and virtue, of a person is a measure of success, not worldly gains.

Therefore, it is vital to understand that religion not only directs us to strive for worldly success but informs us that our journey continues from this world to the Hereafter, where we also need to be successful. That success has been defined by religion. Contrasting between worldly success and the more permanent success associated with the Hereafter, the Qur'an says:

قُلْ مَتَّعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى

That is, "Say, 'The benefit of this world is little, and the Hereafter will be better for him who [has taqwa, or] fears God'" (The Holy Qur'an, 4:78). No matter what a person gains in this world, it will remain "little" and true gains are ones associated with taqwa.

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Taken/edited from: <https://www.alislam.org/book/quest-of-curious-muslim/theology-is-it-possible-to-be-successful-without-religion/> [Accessed: October 27, 2024]

**The purpose of religion,
is not to bind us with laws and regulations
just for the sake of controlling us;
instead, it is to guide man to attain
spiritual prosperity**

The purpose of religion, then, is not to bind us with laws and regulations just for the sake of controlling us; instead, it is to guide man to attain spiritual prosperity so that we may please our God. Yes, religion does give us rules and laws, but having laws is the very hallmark of civility. Take the example of the roadways in developed countries. Having traffic rules is never criticized as "limiting" or "restrictive." Instead, it is seen as a means to an end. The end is the safety of all those who use the roadways. The same is the case with religion. Without it, we would have no sense of direction in our lives.

“You are the Best People, raised for the Good of Mankind”

Nasir Mahmood Malik

كُنْتُمْ خَيْرًا
أُمَّةٌ أُخْرَجْتُ
لِلنَّاسِ

Like the world described by Charles Dickens in his classic novel, *A Tale of Two Cities*, these are the best of times, these are the worst of times. We are perplexed and stressed about the current state of our world with all its academic, scientific, technological, and material progress on the one hand and ethical, moral, and spiritual decline on the other. While we are exposed to pervasive manipulation, exploitation, violence, and injustice all around us, we are unable to calm this utter madness and chaos. How can we bring about civility, justice, peace, and harmony in our world? The answer to this burning question is described in the Holy Qur'an and demonstrated by the Holy Founder of Islam, Prophet Muhammad (sa).

Allah says in the Holy Qur'an: "You are the best people, raised for the good of mankind; you enjoin good and forbid evil and believe in Allah" (1). This verse not only claims that Muslims are the best people – a weighty claim indeed – but also gives reasons for it by stating that (a) they have been raised for the good of all mankind and (b) it is their duty to enjoin good and forbid evil and believe in one God. The glory and overall success of the Muslims are subject to and governed by these two conditions.

Commenting on this Qur'anic injunction, His Holiness Khalifatul Masih I, Maulana Hakeem Nuruddin (ra), said: "Everyone should self-evaluate as to what has he done in a day for the

good of mankind; the purpose of the followers of Holy Prophet (sa) is that they should sacrifice even their lives for the good of mankind" (2).

This duty is to be performed altruistically and incessantly without fear of failure as Allah reassures in the Holy Qur'an: "Slacken not, nor grieve; and you shall certainly have the upper hand if you are true believers" (3).

Enjoining good and forbidding evil is to be an intrinsic motto and character of Muslims, as explained by Allah in the Holy Qur'an: "And let there always be among you a body of men who should invite to goodness and enjoin virtue and forbid evil. And it is they who shall prosper" (4). Regarding this verse, His Holiness Khalifatul Masih I, Maulana Hakeem Nuruddin (ra), said: "I have experienced that through 'enjoin virtue and forbid evil' one is rendered victorious and aided by heaven as you have seen that I was also one of you but became your spiritual guide" (5).

The Holy Prophet Muhammad (sa) is reported to have said, "He who from among you observes something evil should reverse it with his hand; if he is unable to do that, he should condemn it with his tongue; if he is unable to do that, he should at least resent it in his heart; this is the lowest degree of faith" (6).

The Holy Prophet Muhammad (sa) was required not only to mold his own life in accordance with Divine Will, but he had to ensure that all those who believed in him also followed his example. The famous Muslim scholar Baihaqi states that it was the realization of this grave dual responsibility that weighed so heavily on him as to have rendered him prematurely aged, as Allah says in the Holy Qur'an: "So, stand thou upright, as thou have been commanded, and also those who have turned to Allah with thee; and exceed ye not the bounds, for surely He sees what you do" (7).

The Promised Messiah (as), Mirza Ghulam Ahmad, writes: "Allah the Exalted states:

فَاسْتَقِمْ كَمَا أَمْرَتْ

i.e., become upright and free yourselves of all forms of evil action and crookedness, then shall I be pleased with you; become upright yourself and make others the same. How difficult was it for the Arabs to make people upright? When the people asked, the Holy Prophet (sa) said that Surah Hud had made him old because this injunction placed a very heavy responsibility upon him.

As far as a person's being is concerned, it is possible for an individual to make themselves upright and fully obey the commandments of Allah Almighty. However, it is not easy to mold others in this way. This demonstrates the lofty grandeur and the spiritual power of the Noble Prophet, peace and blessings of Allah be upon him. How wonderfully did the Holy Prophet (sa) fulfill this commandment? He produced a pious community of noble companions to whom it was said:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجْتُ لِلنَّاسِ

(You are the best people raised for the good of mankind). Then, these same people were given the glad tidings:

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

(Allah is well pleased with them, and they are well pleased with Him). Before the Holy Prophet (sa) passed away, no hypocrite was left in Madinah (Medina), the Holy City. Hence, the Holy Prophet (sa) attained such success that its parallel cannot be found in the life accounts of any other Prophet. Through this, the purpose of Allah the Almighty was to teach that one must not remain limited to mere words and statements. For if we remain confined to mere words, statements, and outward display, what will differentiate us from others and how shall we be any better? Ought to exhibit a shining practical example that others find acceptable because until your example possesses true radiance, others will never accept it.

Can anyone be attracted to a dirty and filthy thing? If even one stain is evident on a person's clothes, they do not look appealing. Similarly, until your inner state is pure and shining, no one will hold you in esteem. Everyone admires things of fine quality, and in the same manner, until your morals are of high standing, you shall not be able to achieve anything" (8).

Considering the above, we, as Ahmadi Muslims, can bring about civility, justice, peace, and harmony in our world by:

1. Demonstrating our belief and trust in Allah.
2. Being upright and mentoring our family and friends to do the same.
3. Do good and shun evil ourselves first, and then inspire our family and friends to do the same.
4. Enjoin others to do good and forbid evil with wisdom and compassion.
5. Remain consistent, selfless, and steadfast in this modus operandi.

If we sincerely practice the above, we will be worthy of the statement: "You are the Best People, raised for the Good of Mankind." Insha-Allah (God-Willing)!

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Success comes from God and is for God

Qurrat ul Ain Syed (Guahan (Chamorro))



Success has been promised to the believers by Allah Almighty, as He says in the Holy Qur'an: "Surely, success does come to the believers" (1).

What exactly is success, and what does it signify? If we pose this question to the average American, they might respond by naming figures like Bill Gates or the President of the United States, or Elon Musk, associating success with positions of power and influence. But does wealth and power truly define success? Is there any evidence that those with wealth and authority are happier than the rest of us?

If we look up "success" in a dictionary, it will be described as "the achievement of a goal." Perhaps this gives us a better framework: to be successful is to achieve a goal. At this point, one might ask, what goals are worthy?

A simple study of the Holy Qur'an will provide the answer, as right at the beginning of Surah Al-Baqarah, Allah Almighty says that the Holy Qur'an "is a perfect Book; there is no doubt in it; it is a guidance for the righteous" (2).

And who are the righteous? The answer lies in the following verses: "Who believe in the unseen and observe Prayer and spend out of what We have provided for them,

and who believe in that which has been revealed to thee, and that which was revealed before thee, and they have firm faith in what is yet to come. It is they who follow the guidance of their Lord and it is they who shall prosper" (3).

In the commentary of this last verse, His Holiness Mirza Bashir-ud-Din Mahmood Ahmad (may Allah be pleased with him) explains that "... when a man has fulfilled all the conditions of righteousness in respect of both belief and actions, then he may be sure not only of being rightly guided but also of being a master of guidance whose success in this life as well as in the life to come is assured" (4).

It is remarkable, thus, that Allah Almighty did not limit the believers' success only to matters of religion or only in the hereafter. In fact, Allah said

وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

meaning, "it is they who shall prosper".

This notion of prosperity is reflected in some of the most renowned scientists of all time, many of whom were Muslim. During the Golden Age of Islam, Muslim scientists such as Al-Khwarizmi and Avicenna laid down the basics of math, medicine, physics, astronomy, and architecture.

Modern atheists often say that there is an inherent conflict between religion and science. However, Muslim scientists—both historical figures such as the ones mentioned above and contemporary scholars such as Professor Abdus Salam, have proven this notion to be misguided. They have shown clearly that the Holy Qur'an is a comprehensive guide for all humanity, rich in spiritual wisdom and scientific insights. From the creation of the universe and the existence of Black holes to the processes of rain formation and fetal development, as well as principles relevant to modern communication systems, this Holy Book encompasses a wealth of knowledge.

No matter what field one seeks success in, the path to it is found in the Holy Qur'an. All the knowledge we have acquired and learned from history is contained in the Holy Qur'an. Even more extraordinary is that innovations still to be created are also hinted at in this Holy book. Perhaps only with the passage of time, and only when these are manifested to us at their appointed time, will we be able to understand which our eyes are blind to today.

As the Holy Qur'an encompasses all that we have ever known, we also must reflect on the purpose of our existence. Allah Almighty says in the Holy Qur'an: "And I have not created the Jinn and the men but that they may worship Me" (5). We learn through this verse that the primary purpose of our existence is to worship God Almighty. That is our ultimate goal as human beings. So how can we do that? What pathways will lead to God and, ultimately, to our success? The answer has been beautifully laid out by His Holiness, the Promised Messiah, and Mahdī, Mirza Ghulam Ahmad (as) in "Our Teachings". He says: "The affairs of the world are intricate and complex, whether they relate to the responsibilities associated with kingship and administration, whether they relate to combat or battle and warfare, whether they relate to the subtleties of natural science and astronomy, whether they relate to the method of diagnosis and treatment in the field of medicine, or whether they relate to trade or agriculture. Success in any of these fields is difficult, rather well-nigh impossible, to come by until one finds a clear avenue of approaching the subject at hand. When confronted by difficulty, any intelligent person compels himself to ponder night and day, for hours on end, to devise a means by which to resolve the problem at hand. All professions and inventions, or any other intricate and complex matter, can only be undertaken once the right approach has been adopted. Thus, to achieve success in worldly or religious objectives, the most effective prayer is that of seeking the right path. When one approaches anything from the correct avenue, then with the grace of God, such a person undoubtedly can succeed in attaining their goal. God, in His power and wisdom, has set out a

proper way of achieving everything. For example, no ailing person can be efficaciously treated until an effective approach for the identification and diagnosis of their ailment is followed and the heart is led to believe that the proposed course of action shows promising signs of success. In fact, nothing in the world can be achieved until the correct method is undertaken for that purpose. And so, one who strives towards an objective must first discover the correct way of achieving it. Thus, just as one first requires a correct path to attain success in worldly matters, so too, since time immemorial, to become a friend of God and to receive His love and grace, a correct path has always been required" (6).

What pathway leads to God efficiently? This has been explained in detail in the commentary of the above-mentioned verse ("And I have not created the Jinn and the men but that they may worship Me"). His Holiness Mirza Bashir-ud-Din Mahmood Ahmad (ra) says: "This [The urge to search after God] being the great object of man's existence, the Qur'an has not failed to prescribe ways and means to attain it:

The first means towards attaining this end is the right knowledge and firm faith in a Living God and the recognition and realization of His beauty and goodness, because beauty and goodness are the two incentives to love" (7)

Hence, as pointed out before, attaining knowledge is a primary way to connect with God. All sciences lead to God. And the study of this universe and its elements and its history... are all pathways to God and, ultimately, to success. The second means to attain nearness to God is prayer.

The third pathway to God, to success, mentioned by His Holiness • Mirza Bashir-ud-Din Mahmood Ahmad (ra) is by "Spending one's money and time and applying one's faculties, and sacrificing one's life as well as using one's knowledge and wisdom in the cause of God" (8).

Then, "another important means to attain this supreme object is to keep company with the righteous and to imitate their example because man is by nature inclined to imitate a model and he constantly feels the need of it.

Last but perhaps the most crucial factor that helps man to attain this great and noble object are pure dreams, visions, and revelations from God. As the road that leads to God is very mysterious and intricate and is full of difficulties and dangers, the spiritual wayfarer may depart from the right course or despair of attaining the goal. The grace of God, therefore, continues to encourage and strengthen him in his

spiritual journey with inspiring visions and revelations and animates him with a still more zealous desire to pursue his journey eagerly”(9).

Having outlined the pathway to success, we may now ponder what distinguishes two scientists working in the same field—one with faith in God and the other, an atheist. Does belief in God enhance a person's ability to excel in their work? We might consider the many scientists who have made significant contributions to science and progress yet are neither Muslim nor believers, but they would seem to be successful in their respective fields of study. A succinct Hadith provides clarity: “تَأْيِنُ لَابْ لِامْعَالٍ إِمْنٌ” (Deeds are judged according to intentions). When conducting the same research, one person intends to gain knowledge about the creation of God to gain His nearness. The other simply looks for fame and worldly benefits. Who is more successful? Without a doubt, he is the one who is fulfilling his primary goal of worshiping God. We should never forget that intention is a fundamental aspect of all Islamic practices. In this context, what ultimately leads to one person's success over another is the intention behind their actions.

If your intentions are correct, and you strive to seek God through knowledge by spending your wealth or by praying, you will find success not only in your worldly pursuits but also in your spiritual journey. Allah Almighty is Al-'Alim, “the All-knowing.” According to the classical Arabic dictionary Aqrab Al-Mawarid, the attribute of Al-'Alim signifies “the One Who possesses perfect knowledge and also bestows that knowledge to others” (10). So, all knowledge belongs to Allah the Almighty, and true success can only come from Him and through Him.

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From the Archives

Islam-The Unity of Religions

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THE MOSLEM SUNRISE

Islam--The Unity of Religions

By
Abdullah Eesa

"Say, O Ye people of the scripture, come to an agreement between us and you that we shall worship none but Allah (God) and we shall ascribe no partner unto Him and none of us shall take others for Lords besides Allah; and if they turn away, then say, bear witness that we have submitted ourselves unto Him."

(Al-Quran: III. 64)

Throughout the last thirteen centuries, Islam and its Holy Book, the Holy Quran, the last Divine code of law to come from God to His creatures, through His best of servants, Muhammad, (may the peace and blessings of Allah be upon him), the last law-bearing messenger to humanity, has continued to bring harmony and solutions to all problems, both spiritual and temporal. Such beauty in truth and reason, as is found in the verse we have just quoted, remains in numerous other verses in the sacred Book, which is the guidance for those who reflect. "Until the end of days this Book will serve humanity;" is a promise that our Lord has made in the Book to all mankind.

In this modern day, men have determined the once seemingly indeterminable. They have made magnificent progress toward scientific and artistic perfection, and have continually reached toward the highest pinnacle of achievements. During this arduous journey of men from savagery to light and civilization, the interdependence and inter-relation of the various races and peoples have become more and more pronounced. It has been realized with full force that according to a Divine plan the whole humanity, in spite of different customs, traditions and institutions, is bound together in a common bond by a community of interests. The unity of all men have come to the fore-front.

As the unity of men has been realized in other realms of human activities, so also, a crying need has been felt for a unifying force in religion.

God, Who has graced man with the intelligence he possesses, has also completed for him his religion and has sent Islam for his highest intellectual and spiritual development.

THE MOSLEM SUNRISE

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It is in this age when each people is saying that its respective religion is superior to every other religion and is "the only true religion", the promised Messiah and Mahdi the prophet Ahmad (the expected messenger of all nations) has appeared on the horizon and struck the note of peace and unity in religion. He set forth the golden principles of the Quran, which, if followed, brings about harmony between all religions. He has emphasized that each religion has originally come from God to each nation of people at different periods of time. The religions came from God with the name of peace. It was man who gave his respective religions the names of Hinduism, Buddhism, Judaism, Christianity, Zoroastrianism, etc. So diverse did each of these teachings stray from their original state, a regeneration was needed in each. At this stage, Islam, which means peace, the last of the great religions, came on the scene, combining in itself, all the original teachings of the various faiths.

It should be noted that the Quran, instead of rejecting, verifies and confirms all that was truth before it. It heralds the message of peace when it says "O people of the scripture" (which refers to the followers of Bibles other than the Quran) come to an agreement between us and you that we shall worship none but Allah". An unbiased response to the above invitation, would lead the representatives of various faiths to the common religion of all the prophets, namely resignation unto and worship of the one true God. And peace would reign supreme.

How to be Successful

Wajeeh Bajwa



His Holiness Mirza Ghulam Ahmad (as), the founder of the Ahmadiyya Muslim Community, emphasized several key principles for success in life. His teachings, always based on the Holy Qur'an and the Sunnah, revolved around the following themes:

- 1. Faith and Spiritual Connection:** His Holiness Mirza Ghulam Ahmad (as) stressed the importance of a strong relationship with God, highlighting that true success stems from spiritual fulfillment and obedience to Divine will.
- 2. Righteous Actions:** His Holiness Mirza Ghulam Ahmad (as) emphasized ethical conduct and taught that success is linked to integrity, honesty, and moral uprightness in both personal and professional life.
- 3. Continuous Learning:** His Holiness Mirza Ghulam Ahmad (as) advocated for the pursuit of knowledge and self-improvement, encouraging individuals to seek education and wisdom to navigate life's challenges.
- 4. Perseverance and Patience:** His Holiness Mirza Ghulam Ahmad (as) highlighted that persistence in the face of adversity is crucial. He (as) believed that challenges are opportunities for growth and should be met with resilience.
- 5. Serving Others:** His Holiness Mirza Ghulam Ahmad (as) emphasized the importance of serving others and contributing to society. True success, according to his teachings, includes the well-being of others.

6. Prayer and seeking God's guidance: His Holiness Mirza Ghulam Ahmad (as) stressed the importance of regular prayer and seeking God's guidance in all endeavors. He believed that Divine help is not just a supplement but a vital component in achieving one's goals.

These principles collectively guide Ahmadi Muslims toward a holistic and meaningful approach to success in both spiritual and worldly matters.



Poetry Corner

“Our Leader”

Taken from: “The Commentary of al-Qasidah” pp 7-24, Commentary by Maulana Jalal-ud-Din Shams, Islam International Publications Ltd., First published in U.K. in 2013.

He is our leader, who is the source of all light;
His name is Muhammad (sa); he alone is my beloved.

All Prophets are holy, one better than the other;
But from the Almighty, he is the best of the creation.

He is far better than those before him, he is a darling in his qualities;
Every eye is focused on him, he is the full moon which dispels all darkness.

Those who came earlier were fatigued halfway; he it is who brought us to the shore;
May I be a sacrifice; he alone is the guide.

He removed the screen, and showed the secret path;
He joined the hearts to the Beloved, such a friend he is!

That Friend, beyond all physical limitations, that Unseen Beloved;
We saw through him, so he is the true guide.

Today he is the King of faith; the crown of the apostles;
He is pure and holy, this is his eulogy.

All commandments ordained by the True God were demonstrated in practice by him;
He revealed all secrets, an excellent gift is this.

His vision is far-reaching like a telescope, his heart is close to the Friend;
In his hands is the light of faith; he is the fountain of light.



His vision is far-reaching like a telescope, his heart is close to the Friend;
In his hands is the light of faith; he is the fountain of light.

He revealed the weighty secrets of faith;
He is the King who grants wealth.

I am a sacrifice at that light; I belong entirely to him;
He is all, what worth do I possess? This is the final verdict.

That Unique Beloved is the source of all learning;
All else is a mere tale, this is the truth unblemished.

We found everything through him, O Allah You are a witness;
He is that manifestor of beauty, who showed us the Truth.

We were blind of heart, with hundreds of knots upon the heart;
The one who opened the locks is this very Mujtaba — the accepted one.



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Al Hakam is a weekly English newspaper for members of the Ahmadiyya Muslim Jamaat around the world. Its aim is to provide Ahmadis with content regarding the beliefs of the true Islam, reintroduced to the world by Hazrat Mirza Ghulam Ahmad of Qadian, peace be on him.

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IL - Zion - (Fath-e-Azeem Mosque)

2700 Lewis Ave, Zion, IL 60099

KS - Kansas - (Mosque/Center)

11648 W 135th St, Overland Park, KS 66221-2837

LA - New Orleans - (Dar-ul-Aman Mosque)

2113 38th St, Kenner, LA 70065-3509

MA - Boston - (Bait-un-Nasir)

4 Nasir Ahmad Rd, Sharon, MA 02067-1164

MA - Fitchburg - (Bait-uz-Zikr Mosque)

370 Main St, Fitchburg, MA 01420-8007

MD - Baltimore - (Bait-us-Samad Mosque),

7302 Pulaski Hwy, Baltimore, MD 21237-2528

MD - National Headquarters - (Baitur Rahman Mosque)

15000 Good Hope Rd, Silver Spring, MD 20905-4120

MI - Detroit - (Masjid Mahmood)

1730 W Auburn Rd, Rochester Hills, MI 48309-3856

MN - St. Paul, (Nusrat Mosque)

11450 Robinson Dr, Coon Rapids, MN 55433-3745

MO - St. Louis - (Bait-ul-Hafeez Mosque)

4529 Emerson Ave, Saint Louis, MO 63120-2237

NC - Research Triangle - (Salat Center)

830 Old Apex, Cary, NC 27513-4235

NC - Charlotte - (Charlotte Salat Center)

5314 Mt Holly Hunterville Rd, Charlotte, NC 28216-8801

NJ - Central Jersey - (Bait-ul-Hadi Mosque)

27 South St, Old Bridge, NJ 08857-2951

NJ - Northern New Jersey - (Bait-ul-Wahid Mosque)

131 Wagaraw Rd, Hawthorne, NJ 07506-2711

NJ - Willingboro - (Al-Nasir Mosque)

500 Bridge St, Willingboro, NJ 08046-3741

NV – Las Vegas - (Bait-ut-Tauheed Mosque)
6574 W Cheyenne Ave, Las Vegas, NV 89108-4929

NY – Albany - (Bait-un-Nur Mosque)
941 River Rd, Schenectady, NY 12306-6526

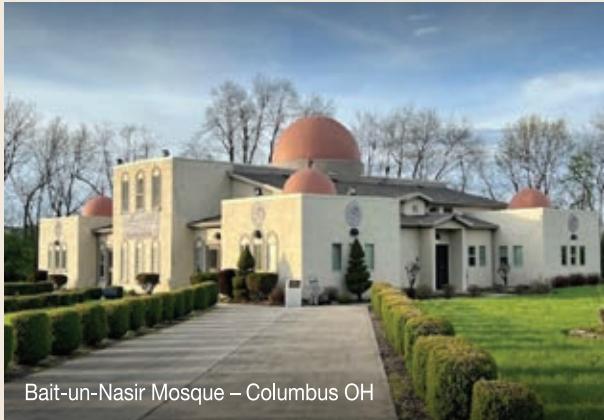
NY – Buffalo - (Mahdi Mosque)
9610 Colvin Blvd, Niagara Falls, NY 14304-2812

NY – Buffalo
5071 Harris Hill Road, Clarence, NY

NY – Binghamton - (Bait-ul-Hamid Mosque)
10 Sheedy Rd, Vestal, NY 13850-5902

NY – Bronx - (Bronx Mosque)
3421 White Plains Rd, Bronx, NY 10467-5704

NY – Brooklyn - (Bait-ut-Tahir Mosque)
1477 W 8th St, Brooklyn, NY 11204-6402



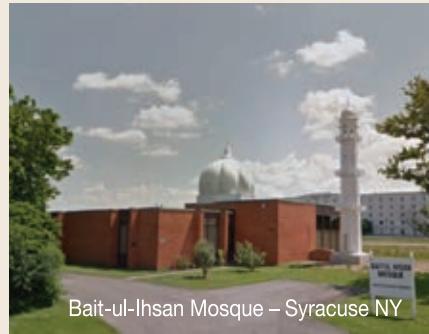
Bait-un-Nasir Mosque – Columbus OH



Bait-ul-Ahad Mosque – Cleveland OH



Bait-ul-Hamid Mosque – Binghamton NY



Bait-ul-Ihsan Mosque – Syracuse NY



Bait-uz-Zafar Mosque – Queens NY

NY – Long Island - (Bait-ul-Huda Mosque)
64 Union Ave, Amityville, NY 11701-3024

NY – Queens - (Bait-uz-Zafar Mosque)
188-15 McLaughlin Ave, Hollis, NY 11423-1137

NY – Rochester - (Bait-un-Naseer Mosque)
1609 East Main St, Rochester, NY 14609-7009

NY – Syracuse - (Bait-ul-Ihsan Mosque)
6650 Old Collamer Rd, East Syracuse, NY 13057-1214

OH – Cleveland - (Bait-ul-Ahad Mosques)
297 Center Rd, Bedford, OH 44146-2251

OH – Columbus - (Bait-un-Nasir Mosque)
3360 Toy Rd, Groveport, OH 43125-9430

OH – Dayton - (Fazl-i-Umar Mosque)
637 Randolph St, Dayton, OH 45417-3203

OR – Portland - (Rizwan Mosque)
9925 SW 35th Dr, Portland, OR 97219-6136

PA – Harrisburg - (Hadee Mosque)
245 Division St, Harrisburg, PA 17110-1262

PA – Lehigh Valley - (Bait-ul-Ata)
2860 S Pike Ave, Allentown, PA 18103-7637

PA – Philadelphia - (Baitul-Afiyat Mosque)
1215 W Glenwood Ave, Philadelphia, PA 19133-1336

PA – Pittsburgh - (Al-Noor Mosque)
747 South Ave, Wilkinsburg, PA 15221-2939

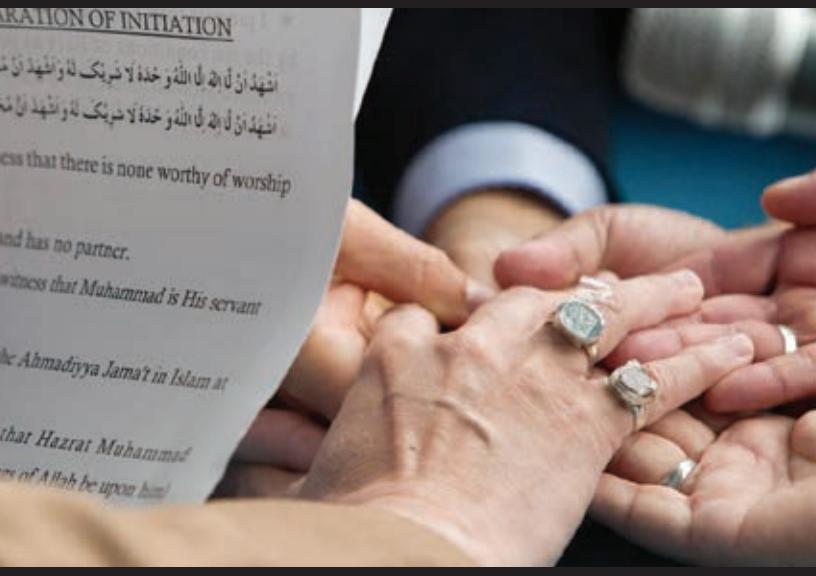
TN – Alabama/Tennessee - (Mahmood Mosque)
101 Maple St, Smyrna, TN 37167-2631

TX – Austin - (Bait-ul-Muqeet Mosque)
800 Deepwood Drive, Round Rock, TX 78681-5628

TX – Dallas - (Bait-ul-Ikram Mosque)
1850 Hedgcoxe Rd, Allen, TX 75013-3083

TX – Fort Worth - (Bait-ul-Qayyum)
2801 Miller Ave, Fort Worth, TX 76105-4134

10 Conditions of Bai'at (Oath of Initiation)



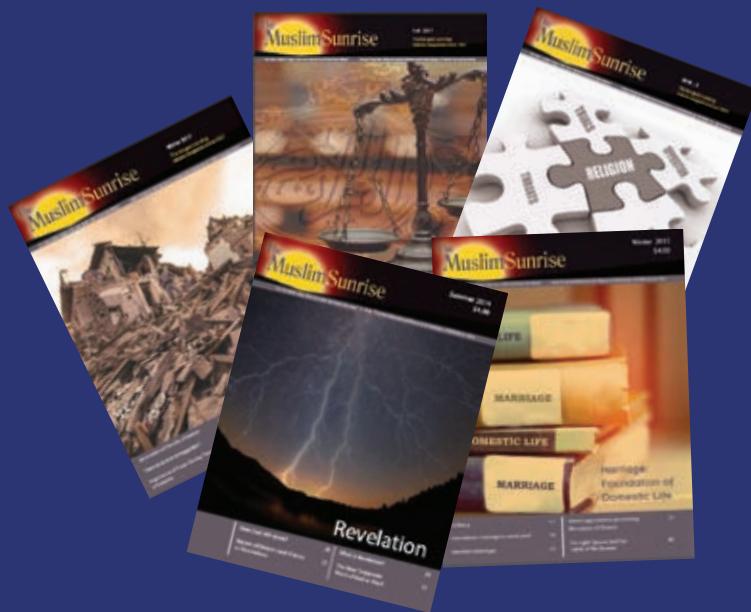
When his Holiness Mirza Ghulam Ahmad (peace be on him) was divinely instructed to take the Oath of Initiation and start a Jama'at, he published an announcement on 1 December 1888, paraphrased below:

"Another message that I wish to convey to the people at large, and to my Muslim brothers in particular, is that I have been commanded to take an oath of Initiation [bai'at] from seekers of truth who wish to acquire true faith and purity; who yearn to find the path to Allah's love..."

- 01 That till the last day of his life, he shall abstain from **Shirk** (associating any partners with Allah).
- 02 That he shall keep away from falsehood, cruelty, adultery, dishonesty, disorder, rebellion and every kind of evil
- 03 That he shall offer Prayers (**Salat**) five times daily
- 04 That he shall not inflict injury on any of Allah's creatures
- 05 That he shall bear every hardship for the sake of Allah
- 06 That he shall not follow vulgar customs, and shall guard against evil inclinations
- 07 That he shall discard pride and haughtiness, live in humility and meekness
- 08 That he shall hold his faith, dignity, and the welfare of Islam dearer than his own life, wealth and children
- 09 That he shall have sympathy for all of God's creatures, and devote his talents to their welfare
- 10 That he shall establish brotherhood with him (i.e., Ahmad), obeying him in all good things, and firmly adhere to these rules until the last breath of his life

The list provided here gives an overview and abbreviated version of the Ten Conditions of the Bai'at.

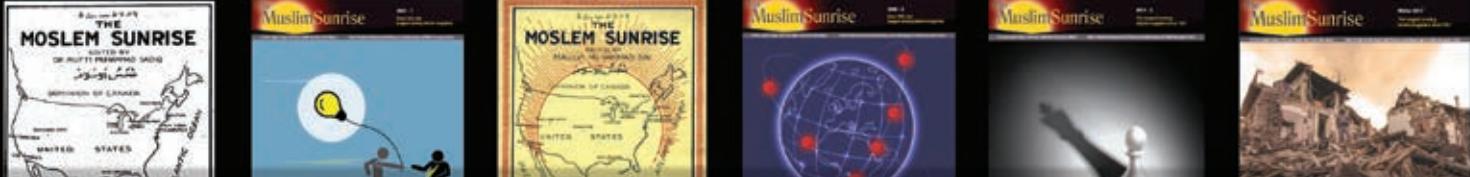
Please see the full text of the Ten Conditions of Bai'at at: <https://www.alislam.org/articles/conditions-initiation-baiat/>



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